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## Evangelical Visitor - February 01, 1954 Vol. LXVII. No. 3

J.N. Hostetter

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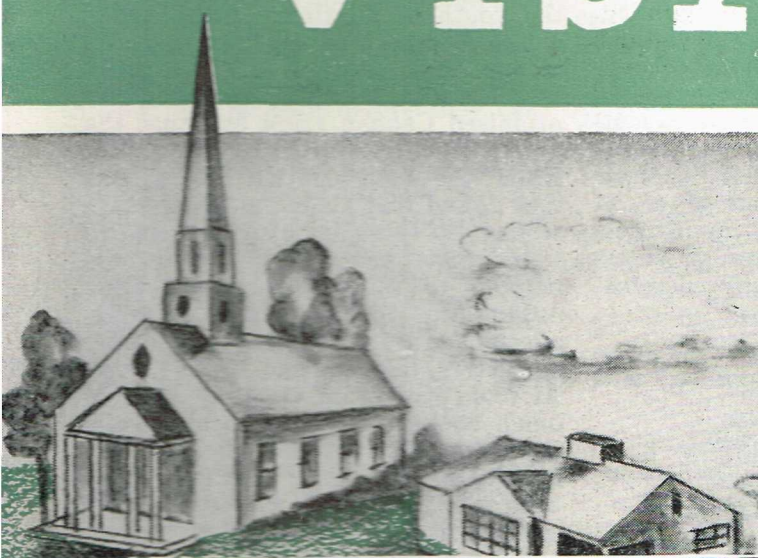
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# *Evangelical* Visitor

Feb. 1, 1954  
Vol. LXVII, No. 3



"They call us to deliver their land from error's chain."

**VOICE OF THE BRETHREN IN CHRIST CHURCH**



## Report on Conference of the Church and Peace

E. J. Swalm

THE CHURCH Peace Mission of which the Mennonite Central Committee is an affiliated organization sponsored the above mentioned conference. It was held in the Central Methodist Church, Detroit, Michigan Dec. 7-10, 1953. There were approximately 600 delegates representing the peace groups of most of the Protestant denominations in America. The various M.C.C. groups sent 60 representatives. Bishop C. N. Hostetter, Jr. and the writer were delegates from the Brethren in Christ Church appointed by the Peace, Relief and Service Committee. Jacob Stern represented the Peace Club of Messiah College and George Bundy was present by appointment of the Peace Fellowship of the Mennonite and affiliated Colleges, of which he was president.

The conference was welcomed in no uncertain terms by the pastor of the Central Methodist Church, Dr. Henry Hitt Crane, who has become well known as an unusually courageous and eloquent pacifist. He pointed to the fact that God has all power even in the physical realm but does not use it in a wholesale manner to destroy men because of its inappropriateness in light of the New Testament teaching.

Dr. Albert E. Day, the chairman of the convention and another noted peace exponent, gave the keynote address, "Why Are We Here?" The most prominent emphasis in this excellent address was the statement, "We are not here to discover what the government has to say on this important subject of war and the church's relationship to it, nor are we here to find out what the Church has to say but we are here to see what God's Word has to say on this subject."

Two speakers were asked to present the opposing side of the question and two others sponsored the case for the anti-war position. All four were very courteous to their opponents but in the discussion periods that followed, it was evident that the delegates were greatly confirmed in their peace position regardless.

The outstanding personality of the conference was André Trocmé from Versailles, France, a great educator and an old-line evangelical. Hitherto unheard of by most of the attendants and coming as it were, out of oblivion to our country and cause

with such "like precious faith," was indeed challenging and heartening. He stood nobly for his convictions during World War II and the occupation predicament. He was persecuted and some of his relatives were executed but God miraculously spared his life, we believe, for an hour such as this. He truly was the messenger of God unto us. He called the Protestant church to repentance particularly for the blood-shedding of her history.

A few of the specific benefits gained by the convention might be listed as follows:

The fellowship and teaching of André Trocmé who, as one speaker said, "came here to sandpaper us."

The benefit of giving specialized study to great truths among which Nonresistance is prominent. That is why we need Holiness Conventions, Sunday School Conventions and seminars of various sponsorship.

The peace horizon was pushed further back as the ever widening philosophy of this great Biblical truth is disseminated.

People were impressed as never before as they listened to dissertations on "The Christian in a Contemporary World," that the church is the church. She is not a part of commerce, nor politics, etc., but a distinct and separate organism chosen for a very selective work.

Her real power lies in deep corporate prayer. There are many contemporary worlds depending on geography and culture but in every case the church in her respective area must hold as her paramount objective, the uncompromising witness of New Testament teaching to a Christ-rejecting society.

Your delegates were very much helped by attending a similar conference at the same place in 1950 but were convinced that this season of fellowship and instruction definitely transcended the former one.

It is very gratifying to an historic peace church group to note the rapid growth of Christian pacifism among the larger communions of our land. The ugliness of war and the accelerated witness of the despised "conscientious objector" is bearing precious fruit. Praise the Lord!

## Caleb's New Year Challenge

W. O. Winger

CALEB, THAT great man whose very name meant a dog, suffered many reverses and was by-passed to the point of discouragement, yet he rose triumphantly over every obstacle and made himself a character to challenge the youth of all time. Caleb spoke out in Numbers 13:30, "Let us go up at once and possess it." He knew Israel would be able to take that promised Canaan Land and that the giants would be bread for them. But when the congregation heard this they asked that Caleb and Joshua be stoned. So these faithful men had to spend forty years in the wilderness helping to bury the rebels. Then Joshua was chosen, told to be courageous and lead Israel across the Jordan River, take Jericho, and go on to Ai from victory to victory. He was much spoken of in the Bible, while Caleb was not spoken of once in those five years. This good man must have been dead to self, where his soul could wait only upon God.

Wait on the Lord. Receive strength. Mount up, run and walk without wearying or fainting; this is no

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dream but a blessed reality. Why walk in the hard ways of sin and uncertainty when there is plenty of room on the Highway of Holiness? Here Caleb, instead of being bitter and resentful, had the joy of wholly following the Lord.

Caleb briefly reminded Joshua of Moses' promise to himself. Then he asked for a possession which he had seen in that good promised land saying, "Now therefore give me this mountain." Ah, friends, too many fall out by the way before they can ask largely so that their joy may be full. Caleb's request was granted as our legitimate requests will be. He again challenges youth, saying to Israel, "He that smiteth Kerjath-sepher and taketh it, he shall have my daughter to wife." Othniel took the stronghold then received his reward when together they asked for and received abundant blessings, the South land, Upper and Nether Springs.

Dear readers, Caleb could have been a half hearted, complaining, dissatisfied man, as Achan was during his middle years of opportunity when he took a Babylonish garment which was condemned to destruction. He also took silver and gold which belonged to God's Treasury, and thus brought death to his household.

Caleb proved the promise true even in the face of severest trials, that our God is waiting to be gracious unto us, and He is also able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

Let us one and all as we enter 1954, by God's Grace and in deep submission to the Holy Spirit, rise to the level of Caleb who even down to old age, left such a challenging example. And may we, though faced by mountainous difficulties, rise up as Caleb did when he said, "Now therefore give me this mountain."

### Final Standard

Mother was trying to get eight-year-old Mary to learn her Sunday-school lesson. At length she took her Bible from the bureau and said, "Come, Mary, I will help you learn your lesson, and then you may go back to your play."

"All right, Mother, but let us study it out of Grandfather's Bible. It is much more interesting than yours."

"Oh, no, Mary! They are exactly alike."

"Well, I think Grandfather's must be more interesting than yours; he reads it so much more."

—Selected

# The Poor Man

Edwin Raymond Anderson

**H**AVE YOU ever thought and dreamt how wonderful it would be, if only it were possible to become a millionaire? To have everything you want . . . as you want it . . . and when you want it? How much happier you would no doubt be, and more pleasant the things of life!

Or . . . would it be so?

I wonder. I really wonder. Especially when I read such words as these from one of America's greatest and most renowned men of wealth, Cornelius Vanderbilt . . .

the way it is, with a loaded pocket but an empty soul; all of currency but naught of Christ!

Poor rich Vanderbilt! Would you like to change places with him. Or is it not so much better to be saved and be assured of a "mansion in the sky," and the riches of eternity blessedly shared with the Man of Calvary? For you see, this poor man had made a discovery; but the deep tragedy came in when, for him, discovery did not lead into decision. Having learned the sorrow and emptiness of things of earth . . . even at their best . . . he should have turned to the joy and praise of the Lord Jesus Christ and the "Free Gift of God which is Eternal Life." (Rom. 10:9, 10; Acts 16:31; Rom. 6:23) Here is the confession of the deep misery of the soul which can never be satisfied, nor fed by things which are merely material. Listen dear friend! a confession that has not driven the soul to Calvary, and to a good, long, level look at the Lamb of God (John 1:29), is a pitiful and perilous thing indeed.

For you see, no one is truly settled and satisfied and saved unless and until he has turned in at the happy gate of "repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:21) No one really rests unless and until he rests in the Calvary-pierced grace-embrace of the Giver of all True Rest. (Matt. 11:28) Nothing is really taken care of unless and until it is cleansed by the crystal cure of Calvary. (I Cor. 15:3) Unless and until repentance and regeneration become a reality, the present is a pity, and the future a fear; there is a sigh for the follies of today and a shudder for the prospects of tomorrow. (Isa. 57:20,21)

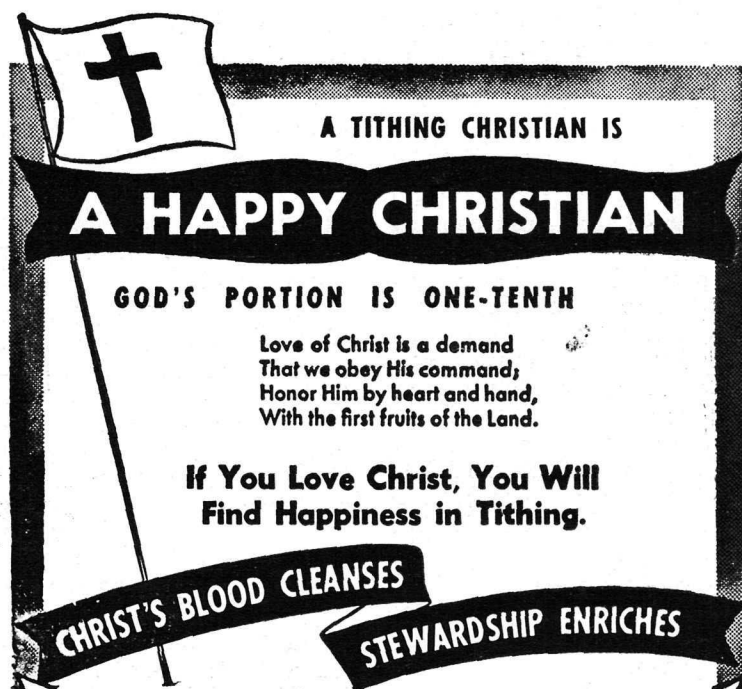
And so, whether you are rich or poor, young or old, with everything or nothing, hear once again, the precious invitation, "Behold I stand at the door and knock." (Rev. 3:20) And that holds true whether it be the "casing of a castle," or a "slot of a shack." That blessed Man of Calvary knocks on . . . all . . . doors. Wealth and poverty are, after all, alike to Him, for beyond all of that, there is a precious soul, and He wants and yearns for *you—yourself*. What a precious thought! Come away today (II Cor. 6:2), and really receive these riches of the Redeemer!



"I don't see what good it is . . . all this money that you say is mine. I can't eat it. I can't spend it; in fact, I never saw it, and never had it in my hands for a moment. I dress no better than my private secretary, and cannot eat as much as my driver. I live in a servants' big boarding-house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others who use it mainly for their own benefits." And it is reported that Mr. Vanderbilt made this sad statement to a close friend, shortly before his death.

And reader, when I read a statement like that, I come to feel that some of the richest people on the face of the earth, are the poorest of all! A friend of mine once said, "The poorest man in all the world is the man who has no home in eternity." How true! A castle for earth, but nary a crumb for eternity. Money for the here-and-now, but misery for the life beyond. That's





## How Much Should Christians Give?

Rev. R. M. Kincheloe

"UPON the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

The American people recently robbed God of fifteen billion dollars. How is that? Out of a reported national income of 160 billion dollars, less than one billion (800 million) was given to all religious purposes—Jewish, Protestant, and Catholic.

According to the law of the tithe, over fifteen billion dollars is still due to God. America must pay or suffer the consequences. Did not God say, "Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:9)?

Is this why we are cursed with war, crime, liquor, gambling, divorce, immorality, and the like? To rob anyone is a serious crime, but to rob God is the most serious kind of stealing.

Do I hear some of my readers say, "We are living under grace now; your teaching sounds too legalistic"? Did it ever occur to you that the system of tithing is older than the law?

From the very beginning of the human race, God established the principle in the garden of Eden that

man was not to consume all within his reach but reserve something for God. In spite of God's positive command, the first pair ventured to eat of the forbidden fruit, thus introducing the sin of selfishness which has continued to degrade the human race ever since.

Someone has said, with reference to the formal system of tithing, that Abraham *commenced* it (Gen. 14: 18-20); Jacob *continued* it (Gen. 28:20-22); Moses *confirmed* it (Lev. 27: 30); Malachi *commanded* it (Mal. 3: 10); Christ *commended* it (Matt. 23: 23); Paul *concurred* in it (I Cor. 9: 13, 14, 16:2).

I believe it was "commenced" even before Abraham's day. God has never left it to the decision of sinful man as to the "floor" of his giving. The tithe has always been and always will be the very least possible that man can offer God. It is a "first lesson" in giving, emphasized in the Old Testament.

This first lesson, however, is not as simple as one might think. The Jews under the law were required to give at least two tithes every year with the exception of the Sabbath year, during which there was no planting.

A complete dissertation on tithing

is given in Deuteronomy 14:22 to 15: 1. The first tithe went to the Levite (vv 27-29a). A second tithe was reserved either for the religious feasts held the third and sixth years (vv 23-26) or for the poor the first, second, fourth, and fifth years (v. 29b). Thus two tithes were to be regularly set apart from their earnings besides the free-will offerings which they gave.

Dr. A. B. Simpson says, "God's ancient people were required to give what practically amounted to almost three-tenths of their income for the support of the priesthood and the service of the tabernacle, and for the great national feasts, and so long as they were faithful to these ordinances and claims of their covenant God, they were never found to be a burden, but increasing prosperity rewarded their liberality and obedience.

"It is supposed that giving in the New Testament is left entirely to the impulse and good will of the individual Christian. This is excused under the plea of the larger freedom of the gospel. Now, surely, if the grace of God has advanced with the advent of the Christian age, and we are living in a larger dispensation of privilege and blessing, surely the Christian liberty of the new dispensation should lead to a larger beneficence and a nobler liberality than the bondage of the law. It should be a shame, surely, if we should content ourselves with giving one-tenth of our income, or even three-tenths as they did. More fitting is it that our love and liberty should give all . . . Three-tenths of the income of the people of God in this country alone would give us sufficient revenue to evangelize the whole world in a few years."

The New Testament does not abrogate or repeal the law of the tithe but treats it as a teacher treats a lesson which has been thoroughly learned, namely, makes it the basis for further teaching.

The second lesson is given in our text of First Corinthians where Paul outlines a program of systematic ("upon the first day of the week"), individual ("let every one of you"), proportionate ("as God hath prospered") giving which is commensurate with God's gifts to us. This is a broader principle and it is more equitable, for the gift of two or three tithes may mean very little to a wealthy man. Indeed, some have found God's abundant blessing upon them resultant from giving nine-tenths to God and keeping one-tenth for themselves.

The third lesson is found in Second Corinthians 8:1-11, where the liber-



ality of the Macedonian Christians is used to teach the Corinthians so to abound in the grace of giving that they will not only give "as God had prospered" but give "beyond their power"—not only all that they were able but more than they were able. The crowning glory of Christian giving is sacrifice, and in spite of the great trial of affliction in the churches of Macedonia, "the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Here is superabounding joy alongside superabounding giving. They gave until it hurt and then kept on giving until it did not hurt.

The crowning lesson is learned when the last degree of consecration is reached by that giving which gives its all. The poor widow at Zarephath gave all when Elijah asked for her last drop of oil for his supper. The poor widow of New Testament days gave all when she came to the temple. God the Father gave all when He sent His only begotten Son into the world as a sacrifice for sin.

Christ still sits over His treasury, taking note of our tithes and offerings in the church today. "The New Testament Church . . . is not left without a definite law on the subject of giving. The 'order' which Paul

gave to the churches of Galatia and Corinth is still *binding* upon us, and no Christian can expect God's blessing to rest on the spirit of stinginess and selfishness."

There is a popular teaching which, in order to avoid the error of "salvation by law-keeping," goes to the other extreme of "the law's disappearance from the scene"! The apostle John dealt with such antinomianism in his First Epistle, and this is in perfect harmony with Christ's teachings in the Sermon on the Mount where He put New Testament teeth into Old Testament laws such as the laws of murder, adultery, divorce, and love. Moreover, He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17-20).

Not only did Christ fulfill the law, but Romans 8:4 teaches us that the law must be "fulfilled in us, who walk not after the flesh, but after the Spirit." It is blessedly true that "love is the fulfilling of the law" (Rom. 13:10), but it would be a strange love indeed that prompted New Testament saints to give less than God's ancient people in the Old Testament gave.

## Can This Be Said of You?

The story is told of Gordon Maxwell, missionary to India, that he went to a Hindu teacher and asked him if he would teach him the language. The Hindu replied:

"No, Sahib, I will not teach you my language. You would make me a Christian."

Gordon Maxwell replied, "You misunderstand me. I am simply asking you to teach me your language."

The Hindu replied again, "No, Sahib, I will not teach you. No man can live with you and not become a Christian."

—Selected

## An Ex-Communist Speaks

"I taught my little boy there was no God, no heaven or hell, no such thing as truth or right, that most men outside my own party were cruel and selfish. I poisoned my boy's mind until he became a vicious little thief and liar. Now I am busy trying to extract the poison. I'm glad to say, too, that all the old barriers between my wife and me now have been broken down; . . . in my life there is real peace of mind and a joy before unknown.

"I used to think my own life was too difficult for any power to alter. I was saturated with suspicion, strife, and selfishness; but, thank God, through Christ, those vices have been cast out. I want now to spend the rest of my days in loving and unselfish service to Him on behalf of my fellows.

"I am not saying that I have ceased to feel the pressure of economic and social problems that are, deep down and fundamentally, an expression of spiritual poverty; but when you turn a man's heart to Christ, you go a long way toward settling all his problems. You make a new man of him and put love and honesty and fair dealing in his life. For instance, it is no use clearing out slums, putting people into new houses, until you clear out from their minds the atmosphere of the slums.

"I believe that the answer to all the social and economic problems in the world is to be found in Christ. I have pledged my allegiance to Him. My brothers, I ask you to do the same."

Frank Jennings in THE GOSPEL ON SKID ROW (Fleming H. Revell Co.)





## "Into the Storehouse"

Mary C. Kreider

"THERE now, I've done it; there's no going back on it—unless I pretend to have come for some other reason," said Martha Martin to herself as she put the receiver on the hook and pushed the telephone back on the shelf.

"Mother, I'm going right over to Philip's office now; he says there's no one in. I'm going to try to give him a little course in giving—for Brethren in Christ orphanages, old folks' home, local congregation, ad infinitum—that is, if my courage doesn't fail me."

"Well, Martha, you'd better not say too much." Mother's voice had a slightly worried note.

"Oh, I'll try not to. Pray for me! I wouldn't like to cause a tempest in the family tea-cup. But this has just been on my mind so much since I heard that he didn't know that our church was so much in need of money. I know he's generous, and that he gives a good deal to the Gospel Society. They are doing a great work, but so is our church, but he's not awake to it, even though he's a member."

Armed with some church literature, including several "Visitors," the Sunday School Quarterly, a copy of "Look" (a missionary newspaper given out at Conference time), and Warburton's "Making a Missionary Church," she set out for her cousin's office several blocks away, with a desperate determination to go through with her task.

She felt that a state of mutual respect and affection existed between her and her cousin Philip which she did not want to upset by any undue attempt to influence the management of his affairs. On the other hand, she felt a sense of mission which was impelling her to speak.

In a few minutes she found herself seated across the desk from him. "Good, I can always talk best across a desk or table," she said lightly.

"In case of attack, there's always the table or desk between?"

She frowned thoughtfully. "It's hardly that, since I'm doing the attacking this time."

Philip allowed a worried look to flit playfully across his face. "Oh, you are?"

"And I'm not good at making long approaches, so I'll plunge right in. This is it: the deacon happened to mention recently in a conversation about the financial needs of the local congregation—for building improvements, maintenance costs, pastor's salary, etc.—that you said that you haven't been aware that the church was so much in need of money. That set me to thinking. You have told

he can take advantage of to help desperately needy people in Christ's name? Did you look carefully over the list of equipment needed? Don't you think we ought to rally to the support of this work for India?"

"Really, you are overwhelming me. You ought to have a bigger audience for such an appeal."

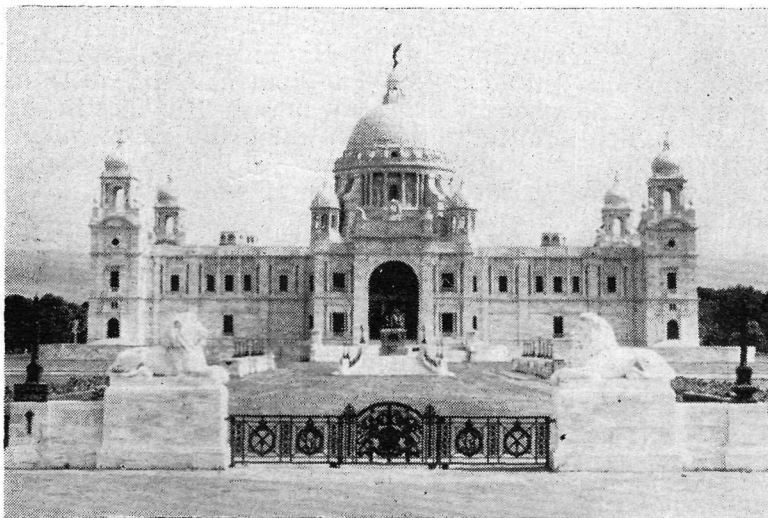
I consider my audience big enough! Really, Philip, I'm not trying oratory on you; I'm too much in earnest. Now, is there any enlarged medical program for Africa?"

"Dr. Thuma went out there, didn't he?"

"Yes, and who is to be next, the Lord willing?"

"I'll have to admit I don't know."

"A brave lady, if you please! You



The Victoria Memorial, Calcutta, India

me that you give fifteen dollars a month—for the support of Elbert Derr of the Gospel Society, working in Free China, is it?"

"No, Korea now."

"Well, that's fine; I believe he's doing a good work. But I wonder if you know what a varied and wide program of service is being attempted by the church of which you are a member and which therefore should be able to depend on your first loyalty. Have you read 'Look' thoughtfully?"

"Well, I can't say I read it *very* carefully, perhaps."

"Can you tell what is being done with respect to sending doctors to our mission fields—where and who they are?"

"George Paulus to India, isn't it?"

"Anything more?"

"You put me on the spot. I'm not sure."

"You think India needs doctors, don't you? Do you realize that we have had a work there for years and yet this is the first doctor going out. He will have more opportunities than

know there's so much left up to the ladies."

"Do you know why?" asked her cousin with a faint smile and a twinkle in his eye.

"Well, it's time some others got in earnest, too," Martha replied, ignoring the question.

"And what's the good lady's name and where's she from?"

"Dr. Virginia Kauffman, from Pasadena, California. And she too needs equipment and means of transportation. She's to go to Africa."

"And next you'll be talking about the isles of the sea. I must forestall your question by saying that I do know we are beginning a work in Japan. Ten points for me on that?"

"Fifty, if you can tell the amount of the Foreign Mission budget for the current fiscal year."

"Sorry, I can't."

"Thought you men looked after the business end? One-hundred and thirty-five thousand dollars," slowly for emphasis. "Then, besides that, you

(Continued on page thirteen)



*Eight nationalities, ten missions, eleven denominations—yet . . . during the days of the Retreat, we were scarcely aware of any differences between us, in respect to nationality, denomination, or mission organization."*

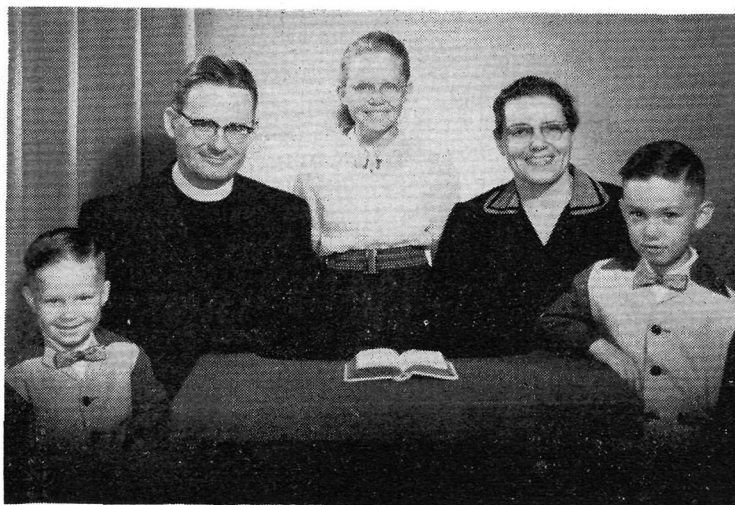
## Our India Missionaries Hold Prayer Retreat

FOR the past three or four years, retreats and refresher courses have been held for our Indian Christians; but in our zeal for others we seemingly failed to realize the definite need in our own lives for such a time apart with the Master. This spring, however, we learned that a young Irish evangelist, whom God has been using in an unusual way, would be free to spend a few days with us. And so a retreat was planned at Banmankhi for the first part of December.

At first, the vision seemed to be confined pretty well to our own group but gradually we became aware of a burden for the spiritual needs of missionaries in neighboring missions, as well of our own need of fellowship with them. So, invitations were extended to about twenty-five other missionaries. The melting and molding together of the entire group and the fellowship we had with one another seemed to be an unmistakable seal of the Spirit on this decision. During the days of the retreat we were scarcely aware of any differences between us in respect to nationality, denomination, and mission organization. But just before going home a check on the group revealed the almost startling fact that there were eight nationalities, ten missions and eleven religious denominations represented. Yet the fellowship and oneness had been the nearest to that we expect to enjoy in Heaven that the most, if not all of us had ever experienced.

One of the missionaries, Ruth Stam, is a niece of the John and Betty Stam who were killed in China some years ago. When we inquired about her background, we discovered that she holds her membership in an interdenominational native church in the Belgian Congo where her parents were missionaries. This African Church considers her their missionary in India and sent her an offering of about \$5.00, not long ago. She said this thrilled her more than any other gift she had ever received. Hers was the most interesting story, perhaps; but much could be said about the Norwegian, Swiss, German, English, Australian, and other missionaries making up the group.

One of the surprises of the Retreat, and one of its greatest blessings as



William and Mary Hoke, Anita, Carlton and Kenny who are returning to their mission work in India.

well, was the presence of Mr. and Mrs. A. E. Mitchell, Mrs. Smith's parents. This was not in the original plan at all, as we had no idea they would be in India this fall; but we see now the definite leading of the Lord in this also. They had just completed two years of missionary work in Japan, their last main effort being the organization of prayer groups throughout the country in preparation for the Y. F. C. Congress. When application was made for visitors' visas for India, there seemed to be much delay; but just as they were deciding to give up plans for coming, the visas were granted. At the retreat Mr. and Mrs. Mitchell ministered faithfully in the morning and evening sessions and took the lead in the prayer ministry. The consciousness of the Spirit's presence became more definite each day and, with this, a real burden seemed to settle upon each one for his own needs and the needs of fellow missionaries. The climax came in an all-night prayer-meeting in which the Spirit of God seemed to be in almost absolute control. Hungry hearts were satisfied; several were very definitely healed, and all present were brought together in complete oneness and accord at the feet of the Savior.

To add much more to this, or to try to describe in words what God wrought among us would seem to be bringing into the Outer Court that which belongs in the Most Holy Place. As a missionary group, we were greatly in need of spiritual reviving

### From the Foreign Mission Board Secretary

Elder and Sister William Hoke and family are booked to sail on January 29, on the *S. S. Franconia* from New York and arrive in Southampton, Feb. 8, from thence on February 11 on *S. S. Strathmore* to arrive in Bombay, February 27.

We thank God! As Brother Hoke resumes his strenuous task as General Superintendent of our missions in India, let us pray that he and Sister Hoke may so abide in Christ, and Christ in them, that they may bring forth much fruit.

\* \* \*

The *S. S. Samaria*, carrying Sisters Hunt, Brillinger, Lady, Kauffman, Kreider, slipped into the channel from the New York docks around 5 p. m., Wednesday, January 6, after having been delayed by an outgoing tide. On Friday, they had six hours ashore at Halifax, Nova Scotia. They are due to reach England about January 16.

to settle our human differences, to give us balance and wisdom in respect to the difficult problems pressing upon us from almost every quarter today, and to give us power and fragrance in our lives that will make us spiritual leaders without reproach to the people with whom we are working. This God has done for us.

—Arthur Pye



# MISSIONS

## "All Hail"

THE MISSIONARY Retreat at Banmankhi opened with these words, "All Hail." Jesus spoke them on that resurrection morning. He meant, Let all heaven and earth rejoice today, for redemption is finished. All the power of sin and Satan is broken. A new Resurrection Life is now free to all believers.

We have all come down from this holy mountain of a week's Retreat free—not slaves to sin and the devil, but Kings and Priests unto God, with His resurrected life flowing in full flood through our lives and out from us to other lives, rivers of Living Water!

Now we know that by faith we can put to death on the cross every evil habit, every inherited inhibition, every Satanic design;—we can step out of our grave-clothes and take up arms against ourselves. We are free, but we must do something about it. We must follow the Lamb, leaving the old at Calvary, and giving our every effort to establishing a godly character.

The Retreat was marked by worshipful, beautiful music. The whole compound at Banmankhi rang as we sang,

*"Dear Savior, make me all you prayed  
I'd be,  
Body, soul and spirit, for Thyself  
made free..."*

We were all seeking Him as thirsty children and we drank as we sang,

*"I will pour water on him that is  
thirsty;  
I will pour floods upon the dry  
ground.  
Open your hearts for the gifts I am  
bringing,  
While you are seeking me, I shall  
be found."*

David McKee kept to his room all day and poured out his messages each night with power, speaking as the Oracle of God. Mr. Mitchell was, as always, a bulwark of strength. Many a bound heart at last found release by his wise counsel. For myself, I feel that I have been in heavenly places, walking in the Spirit with Him. The glory of the day of fasting and prayer, and the all night of giving thanks lingers still. My heart stands in awe.

Our hearts thrill to the knowledge that as we are identified with our Savior in His death and resurrection we are also identified with Him in the Throne. We cannot start with the Cross without ending at the Throne. Now we share the authority of the Throne. Now and here we reign in His all conquering Name: Matt. 18:18; Luke 10:19.

Missionary Retreats as we have had in Banmankhi will start bonfires all over India which will culminate in a mighty revival flame.

Mrs. A. E. Mitchell  
Go-Ye Fellowship,  
1307 Waterloo St.,  
Los Angeles 26, Calif.

"The results of the Retreat held at Banmankhi for our Hindi-speaking women have been felt in every station, as restitution has been made, and prayer-meetings among the women have begun." (From a personal letter)

Testimonies of Women Who Attended the Retreat

(Saharsa Women)

Prem Jotie—"Thou art the Christ, the Son of the living God." I thank the Lord because He has looked upon my faith and healed me, and given me peace. Praise His name!

Mary Motie—I thank the Lord because I have left my unbelief at the foot of the cross, and now I am a believer. I have received great blessing from I John 1:9: "If we confess our sins, He is faithful and just to forgive our sins and to cleanse us from all unrighteousness." In my Christian life I am learning to praise the Lord and to sing Hallelujah!

Karuna—I thank the Lord Jesus that when I went to Banmankhi He did a great work for me. He gave me a new life, which having found, I am very happy. I still have victory, and am following in His path. After coming from Banmankhi, the Lord answered two of my prayers. My little girl Bina was very sick; I cried and prayed and the Lord heard, blessed and healed her. Another thing, I sent a letter, with prayer, to my sister-in-law. In answer she said, "I am now free from sin and I am following in the path of Jesus. I daily read my Bible and pray."

Dorcas—I thank the Lord that from going to Banmankhi I received a blessing. One special thing happened. God called me for His service. Wherever I go, whether village, country or house, I will do God's service. Please pray for me that I may continue to grow in Him, and that from my life shall come God's love. (Dorcas feels God's call to be a Prayer Intercessor. Help her to pray for her own people here in Bihar.)

Sent in by M. J. S.

An infidel is a man who builds a house without windows and then blames God because he has to live in the dark.

## God Answers Prayer

*"It is no secret what God can do;  
What He's done for others He'll do  
for you!"*

THIS chorus rang out again and again from Banmankhi chapel during our Women's Retreat.

Let me introduce you first of all, to the missionary leaders and speakers of the retreat. Leoda Buckwalter and Reta (Mrs. Joe) Smith were hostesses and welcomed each group of women as they arrived from Barjora, Madhipura, Saharsa and the outstations. Leoda tactfully directed each meeting. Reta gave clear Bible messages. Mr. and Mrs. Mitchell, Reta's parents, were able to be present for the first four days of the retreat, and the women enjoyed their presence and their messages. Mrs. Breusch, an Assembly of God Missionary, under the direction of the Holy Spirit, gave two messages daily, based upon The Holy Ghost.

A typical day's activity began with the first streak of daylight, when a few babies began to cry and thus aroused their mothers. Soon others' sleep was disturbed and by six-thirty, when the first bell rang, all were ready for the day. Then, the chapel was opened for an half hour of "Quiet time." At seven everyone gathered for Devotions. At nine was the morning Bible class and at ten thirty, Mrs. Breusch spoke to the women. Again, at five-fifteen, Mrs. Breusch spoke as the sun set and evening shadows crept over the camp. After the evening meal, the chapel was open for an informal Prayer meeting. Those whose hearts wanted to commune with the Lord went, and those who were hungry for God's cleansing power also were drawn.

But this does not tell you how the Lord was working in the hearts of these women everyday; which was far more important than schedule. During the missionaries' first prayer meeting we surveyed the camp. Perhaps in everyone's heart there were a few fears—the women were so mixed—some feeble, old grandmothers, quite a few mothers and babies, some rather mentally dull women, some teachers, and some giddy, young girls! But God loved them all and began to answer prayer immediately.

To the first evening prayer service no one came. The next evening Kushila came, sought the Lord with a broken heart, and received a definite assurance of sins forgiven. We had prayed specifically for Kushila that day. The next evening more women came and real definite prayers for

(Continued on next page)



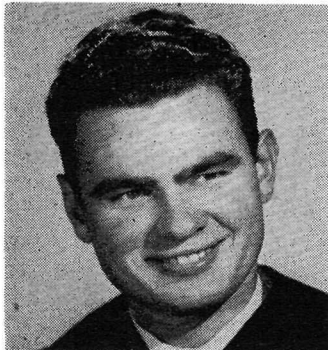
## Northeast of Hagi -- Open Hearts

Peter Willms

INTERLUDE—ACCORDING TO ROM. 8:28

After lunch we set out for Hada-sensei's home in Yadomi Mura. Yadomi Mura lies inland and is separated from Susa by a range of mountains. Brother Hada told me that there are two approaches to his village. We decided upon the better, though longer, approach. As we climbed into higher altitudes the rice was much ripper than along the coast and so every little valley was stirring with the activity of reapers. Whole families were mobilized to garner in Japan's staple crop, rice. Hada-sensei mentioned that, in his village, school is not held during the busy harvest season. We were not more than five miles from Susa when we came to Ezaki, a town of five thousand people. Hada-sensei said that Ezaki has five believers and that some day he would like to start services there. I was interested to hear that four of the five believers were men. The opposite is usually true. I trust that soon we shall witness in Ezaki and encourage the believers there to engage in aggressive evangelism.

For five more interesting miles we crossed hills and valleys at a satisfactory speed. Then, about six miles from our goal, we were abruptly stopped at a bridge undergoing repairs. The workmen said that by four o'clock we would be able to cross. But neither Hada-sensei nor I had much faith in that prediction, and, determined to be in Yadomi Mura for a meeting that evening if at all possible, we decided to return to Susa and take the only other alternative—the poor road. As I patiently turned the truck around (for some distance our road had been the top of a narrow dyke) I wondered what purpose God might have in this reversal. When we re-entered Susa I had at least a partial explanation. Its main street was lined with people watching hundreds and hundreds of flag-waving children and school-teachers parading through town in celebration of a school's anniversary. As our shining green carryall appeared, an orderly opening was made for us because the parade route was the only street that would put us on our road to Yadomi Mura. Of course, the carryall and the foreigner were a great attraction as we slowly made our way along block after block of



Peter Willms

singing people. In this way I was introduced to the whole town, we might say, even including what appeared to be the mayor and his staff who headed the procession. I should add that Susa's leading Christian, Mrs. Uchimoto, broke the parade line and ran to the truck with excited questions of why we had returned. She too was enthusiastically waving a flag with the rest of Susa's celebrating citizens.

(To be concluded)

### God Answers Prayer

(Continued from page eight)

themselves and each other began to ascend to the throne of God. The Lord was speaking to them through the clear messages on the work of the Holy Spirit. The following evening supper was late, so a large group of hungry women and girls went to the chapel. Their hunger was for more of God! That evening many were helped; but four young girls, especially, gained a new freedom and victory which they had never had before!

By now the effects of God's working in their hearts were heard in the morning devotion hour and other services. *Each new free heart testified with a ring in the voice and a glow on the face that had not been there before.* Confessions also began. A quarrel between two teachers, that had caused much heartache, was settled and peace reigned.

As the women began to reach out and pray for each other, they found a new thrill. *One by one, they saw the Lord answer their prayers!* Late one night, one woman became ill, and her condition frightened the women. Prayer was offered and the next morning everyone again marvelled,

for the Lord had answered again. The women were learning a new lesson!

Then there was Kumla, who inspired everyone with new life and obedience to God's call. Before the Retreat, the Lord spoke to her, asking her to preach to her neighbors; but, busy with her many home duties, she brushed the still small voice aside. After hearing a message on *grieving* the voice of the Holy Spirit, Kumla was pricked in her heart. She had not even realized the Holy Spirit was speaking to her. With tears in her eyes, and her voice broken, she asked the women to pray for her as she determined to witness by word and life to her Hindu neighbors.

Now a new door opened to our women. The emphasis of the Retreat developed around the wonderful truth that we can live victoriously, for we are destined to be children of God, kings and priests unto our God. Yes, God wants us women of North Bihar, India to be *Queens and priests unto Him!* Our position here is small, but before God we are His children and are Royalty!

As the women left the camp there was a great bond of strength linking them together as they pledged to pray for each other day by day. Will you please pray for our women of North Bihar?

—Mary Jane Shoalts

### The King's Business

I am a stranger here, within a foreign land;  
My home is far away, upon a golden strand;  
Ambassador to be of realms beyond the sea,  
I'm here on business for my King.

This is the message that I bring,  
A message angels fain would sing:  
"Oh, be ye reconciled,"  
Thus saith my Lord and King,  
"Oh, be ye reconciled to God."

### Mission Picture Sets Now Available

Especially suitable for Mission Study Classes, Sunday School groups, Christ's Crusaders, etc.

These are sets of slides for use in 35mm. projectors. An interesting explanatory script has been written for each set; here is inspirational mission education through the eye-gate and the ear-gate at once.

The titles of the sets are as follows:

"Let's go to Barjora"

"Let's go to Madhipura and Banmanki"

"Let's go to Saharsa and Mongyhr"

"Let's go with the Missionary Children"

"School in Batonga Land" (Africa)

"A Cross Section of African and Missionary Life in the Rhodesias"

Let's get going! For further information, write Bishop Henry N. Hostetter, Washington Boro, Pa.

## From the Mailbag

**Macha Mission** had just come to the close of series of meetings in which the Lord met with them in reviving power: "There were around two hundred who remained to seek the Lord in prayer. From the very beginning God's presence could be felt in a keen way; and, at the close of the second evening, seventy boys and girls remained to seek the Lord, many of them for the first time, as this is the first year at Boarding School. There was only one service in which no one responded openly to the convicting voice of the Holy Spirit. Someone, we know, has been interceding, and God is hearing the cry of our hearts for a revival throughout this vast continent . . . the only solution to her many ills in this day of political unrest.

" . . . the older folks and the community . . . are seemingly so contented to remain in their sins. However, there was a greater interest among Christians in the community . . . than there has been for some time.

"Alvin Book from Matopo Mission was the evangelist and God blessed his ministry amongst us." *Edna Lehman*

\* \* \*

**A Hint on Letter-Writing!** . . . I recall reading a quotation concerning letter-writing in the *Readers Digest* something like this: "When you write every day you have so much to say that you can hardly stop; When you write once a month, you can hardly find anything to write."

**Improvement.** The First Year T. T. pupils have had three weeks of Practical Teaching. They did better than last year's class did on their first attempt; this year the critic teachers and I know more about our work than last year!

This week the Second Year group went out to do Practical Teaching. What a contrast between the former weeks and this one! The Second Year group did very well in writing lessons plans, doing neat black-board work, and they go about their teaching as though they really had an aim. We begin to see the results of last year's labours!

You who have known that the government has not fully approved of our co-education in Macha "T. T." will be interested in knowing that they have approved giving teaching grant to the boys who will finish the course here in May. We praise the Lord for that. *Anna Graybill*

**Language Study, Saharsa Mission.** "Mary Jane, Mary Beth, and I are busy with Hindi study these days. We each have two hours daily with the Pundit, Surendra Roy, and one hour each on Saturday. It consumes most of our time." *Esther G. Book*

**Sr. Shirley Bitner** has arrived home on furlough from Saharsa, India, where she has served her first term.

With her she brought Miss Gulabi McCarty, who has also served at Saharsa for 4 years as head teacher in the school, and is now enrolled at Messiah College for a two-year Home Economics course. Let us remember her in prayer as she prepares herself for further service among her own people in India.

"We hope to welcome Graybill and Ethel Brubaker to our staff in a few weeks. Of course, we are eagerly awaiting their arrival.

**Village Visiting.** "Some of the Christian women and I have been going out during the week; on Sundays Anna (Kettering) and some of the Christian Service League boys go out. These past few weeks we have contacted around seventeen villages . . . Every time we go out, we realize anew how needy the field is in which we labour.

"Our Water System is at last becoming a reality . . . This will indeed be a blessing and we thank God for it. We are grateful to those of you who gave toward making this possible.

**Furlough Plans.** "January 1, David turns over the Mission Station to Brubakers and the Outstations to Kipes who will move to the newly purchased farm near Choma. It doesn't seem possible that we have been here seven years. We leave Capetown on January 22 on the "Carnarvon Castle" and arrive in England, February 5. On February 11 we leave England on the "Queen Elizabeth" and arrive in New York City around the fifteenth. We have enjoyed working for the Lord here at Sikalongo, but it will be so good to see all of you again and to visit with you.

*David and Dorcas Climenhaga*

"Elaine Ruth arrived October 12 to bring sunshine to the Pye home. They are expecting to return to the plains about the 10th of November—a trip of about a thousand miles, which the doctor said should not be taken until the baby is four weeks old."

## What a Thrill to Be Back in India!

—and to know beyond doubt that this is the place God has planned for me! My entire journey was paved with many big and wonderful answers to prayer. My entry into India was nothing short of a miracle, and I desire to praise God for His power, His loving care and sure guidance.

Since being here, I can feel God working among His people in this land. Among the missionaries all over India, these are days of seeking God and searching one's heart. We are praising God for victory in the recent spiritual retreat.

How good to have seen God working, too, in the hearts of our Indian women at the time of their retreat in Banmankhi! Prayers were answered; and "instead of thorns are coming up fir trees, and instead of briars are coming up myrtle trees."

Pray for our Indian men that they will be willing to walk in the light, which many of them came up against during their retreat in Madhipura. Our church greatly needs spirit-filled and overflowing Indian leaders.

God is able! The price has been paid. Glory, Hallelujah! Will you pray and believe with us that God will do the impossible in this place? We're singing this little chorus these days:

"Faith, mighty Faith, the Promise sees

And looks to God alone,

Laughs at impossibilities,

And cries, 'It shall, it shall be done'

And cries, 'It shall be done.' "

—*Esther G. Book*

## After Six Months—The Partial List of Equipment for Expansion

Do you remember the equipment list published on the last page of our *LOOK* which was given out at Conference time?

The Foreign Mission Board treasurer, Brother Ulery, reports the following response under date of December 12.

2 autoclaves, @ \$350.00 ea.	\$ 200.00
2 sets scissors, @ \$40.00 per set	80.25
2 sets scales, \$90.00 total	189.17
2 instrument sterilizers, 100.00 ea.	222.00
2 water sterilizers, @ \$75.00 ea.	80.00
Thermometers, several doz. @ \$8.00 per doz.	35.42
2 public address systems, @ \$125.00 ea.	76.40
Total contributions for equipment not specifically earmarked:	\$1,009.27

### THIS REMAINS TO BE DONE

Medicines: Drugs for relief of pain and for treatment such as penicillin, etc. (A dime buys a dose of penicillin) Up to \$500.00 needed.

2 Sets miscellaneous forceps: Splinter @ \$2.00, Surgical @ \$4.00 to \$8.00, Obstetrical @ \$30.00, total, per set, \$175.00

2 Sets assorted bandages and dressings, per set, \$150.00

2 Sets surgical needles, hypodermic needles and syringes, etc.:

1 hypo. syringe and needle \$1.50, surgical needle 25c. Total amount necessary per set, \$40.00

2 Electric generators @ \$500.00

2 Sets miscellaneous hospital equipment:

Basins @ \$1.00 to \$3.00, several dozen

Instrument trays \$2.00, several dozen

Rubber gloves 50c per pair, 6 doz.

Surgeon's knife with replaceable blade at \$1.50 each, six

Dressing jars @ \$2.00 each, 2 doz.

Instrument tables @ \$10.00

2 Operating tables @ \$250.00

2 Automobiles (carry-all—ambulance type)

One has been purchased but will require \$1,500.00 for import and transportation.

Purchase price plus transportation for the other . . . \$2600.00

Equipment and initial costs for the opening of the work in Japan, including transportation, approximately \$5,000.00.

This list is part of the budget set at Conference of 1953; if we meet the budget, we meet this list; but we realize that people sometimes like to give for a specific object.

If we give as unto the Lord, will the Master not say to us: "I was sick and ye visited Me"?

Anyone desiring to assume responsibility for any of these items, please get in touch with the treasurer, Bishop C. J. Ulery, 1332 Maiden Lane, Springfield, Ohio.

We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you cannot accomplish it unaided. —*Phillips Brooks.*

Faith can never overdraw its account.

A real Christian should be like a good watch—open face, busy hands, pure gold, well regulated and full of good works.

*Evangelical Visitor*



# The PREACHER'S NOTEBOOK

This page prepared by LeRoy B. Walters

## The Preacher's Notes

### The Dove Man

IN THE deserts of Arabia there is a guide who is said never to lose his way. Nothing matters to him. Not a thing can confuse him. No storm can hide the way sufficiently for him to be lost. No night so dark that he could not keep on the way. They called him "The Dove Man." And that name lets us into his secret of continuance on the right way and his usefulness in directing others. He carries in his breast a homing pigeon, with a very fine cord attached from the pigeon to one of his arms. When in doubt as to which path to take, the guide throws the pigeon into the air. The pigeon quickly strains at the cord to fly in the direction of home and leads his master unerringly. They call that guide "The Dove Man," and rightly so.

Jesus delighteth not that anyone should be lost. It is not His will that any should perish. To fulfill this purpose He has provided that we all may become "Dove Men." To His disciples in the upper room at the moment of their greatest discouragement, as he was making it known that He would be leaving them in this desert world, He said, "And I will pray the Father, and He shall give you another Comforter, That He may abide with you forever, even the Spirit of Truth." There were to be no doubts in their minds. Do you remember the question of Thomas— "Lord . . . how can we know the way?" He was already lost before he started, in thinking of traveling in the deserts without Christ.

Philip was lost, too, as the awful truth that Jesus was going away dawned upon him. If only they could see the Father before their Lord left them, that would suffice. Jesus was astonished for it was for this that He had come—to show the Father. "Philip," said He, "what do you mean by saying show us the Father? Do you not believe that I am in the Father and the Father in Me? The messages I relate to you all, I do not talk just from Myself; the Father, who dwells in Me carries on His activities.

Believe Me, that I am in the Father and the Father in Me, and if not, then believe on account of the deeds themselves. Doubly I assure you, that the believer in Me shall Himself do the deeds I do, and ye shall do greater things than these . . ."

Judas, not Iscariot, was also skeptical lest he would be found wandering in the desert, lost, without knowing which way to go home, when he said, "How will it be different with us than with our fellow travelers through the desert?" Read it carefully and you will find that Jesus said something like this: "Never fear, I will make you 'Dove Men.'" If you love Me you will keep My commands, and I will give you another Comforter, to stay with you forever, the Spirit of Truth whom the world cannot receive, because it neither observes nor understands Him. You will know Him for He shall remain with you and shall be within you." Don't you see—a Dove in your bosom. Our security and our success lies in accepting His provision to make us "Dove Men."

Said Jesus, "I have been telling you this while I am still with you; but the Comforter, the Holy Spirit, which the Father will send in My Name will teach you everything and will remind you of all that I have told you . . . Peace,—I bequeath it to you: My Peace I give it to you. Do not allow your hearts to be unsettled or intimidated. Just believe, follow My directions and you will never be alone. You will not get lost. I'll give you a Dove in your bosom. I have just told you this before it takes place so that when it does happen you will have faith."

Gentle reader, is your heart hungry? Do you have fears of the future? Then enter your closet and join with Simon Browne in the prayer, "O Lord make us 'Dove Men,'" set to music by Dr. Lowell Mason, and don't come out until it happens. Walk in obedience to His every command and you need have never a fear about being eternally secure.

"Come, gracious Spirit, heav'nly Dove,  
With light and comfort from above;  
Be thou our Guardian, Thou our Guide;  
O'er ev'ry thought and step preside.

"To us the light of truth display,  
And make us know and choose thy way;  
Plant holy fear in every heart,  
That we from God may ne'er depart.

"Lead us to holiness, the road  
Which we must take to dwell with God;  
Lead us to Christ the living way;  
Nor let us from His pastures stray.

"Lead us to God, our final rest,  
To be with Him forever blest;  
Lead us to Heav'n, its bliss to share,  
Fulness of Joy forever there."

—C. R. H.



"When there is want of brotherly love and Christian confidence among professors of religion, then a revival is needed."

\* \* \*

After a Chinese boy named Wung Fu received Jesus as his Saviour he began to read the Bible every day.

One day his school teacher asked, "What has happened to you, Wung Fu? I do not have to scold you any more for cheating and lying."

Wung Fu smiled and answered, "I am now reading the Bible and behaving it, honorable teacher."

\* \* \*

"There must be a waking up of energy on the part of Christians, and an outpouring of God's Spirit, or the world will laugh at the Church."

\* \* \*

"Look for God's thought in all the incidents, circumstances and objects of your daily life. Do not stop at the outward, but penetrate to the inward and eternal. Beneath that bitter physical suffering there are stores of divine grace. Beneath that trying dispensation there are celestial compensations. Beneath those sweet family ties there are suggestions of love and friendships which can never grow old or pass away.

—F. B. Meyer

\* \* \*

People that are faithful in that which is least wear very radiant crowns. They are the people who are great in little tasks. They are scrupulous in the rutty roads of drudgery. They are those who when trudging "through the valley of Baca make it a well." They win triumphs amid small irritations. They are as loyal when wearing aprons in the kitchen as if they wore purple and fine linen in the visible presence of the King. They finish the obscurest bit of work as if it were to be displayed before an assembled Heaven by Him Who is the Lord of Light and glory. Great souls are those who are faithful in that which is least.

—Jowett

### Wit's End

Tourist to a Southern saint in ebony: "Do the people down here enjoy their religion?"

"Them dat has it, does," was the old negro's reply.

# CHURCH NEWS

## Fairland Church, Cleona, Pa.

Bro. Paul Witter of Souderton, Pa. was with us in our Sunday School Worker's Conference September 21, when we learned by film "The Laws of Successful Teaching."

The outstanding occasion in our Forward Campaign was Home-Coming Day, October 11. As a result of having some Sunday school telegrams sent out, a number of our former scholars visited with us that day. Also in the morning worship service, Rev. Riall Stump of California was installed as pastor of our congregation.

October 31 and November 1 a district Missionary Conference was held at this place. We were glad for each one of the missionaries who shared in these services. In the Sunday school session, a talk to the children was given by Sr. Verda Moyer.

Our revival services opened Monday evening November 2, with Rev. Joseph VanderVeer as evangelist. We believe the messages given have been a blessing to our congregation.

Wednesday evening, November 25, we had a short service centering around the thought of Thanksgiving. At the close of the service there was a surprise reception, and donation of food and other articles, for Bro. and Sr. Stump.

In our Christ's Crusaders service, November 29, we were happy to have a Gospel Team from Rapho District as our guests. A chalk artist and Ladies' Quartet gave us an interesting program.

Sunday evening, December 20, we enjoyed the Sunday school Christmas program; and on the evening of December 27, there was a good attendance for the program of Christmas music rendered by the musical groups of our congregation.

January 3 we were privileged to have the Paulus family in our service. Dr. Paulus was guest speaker for the morning. Also we were glad to have Rev. Vern Zook, of California, visit with us. He gave an interesting report of the Ministers' Seminar, in Ohio. —E. K. F.

## Locust Grove, York, Pa.

On Sunday morning Sept. 6, we had a special Harvest Praise service at Locust Grove. Bishop Jacob Ginder inspired our hearts with his message from God's Word. He was also with us for our evening service.

We put forth special efforts during the Sunday School Enlargement Campaign. Our Rally Day speaker was Mr. Clark Hildebrand, a member of the Christian Business Men's Committee of York. The second Sunday of the campaign, Sr. Bertha Crider taught the children's classes of our S. S. and Bro. Paul Martin the adults. Sr. Eva Melhorn and Bro. and Sr. Edward Hackman furnished special music. Then a Decision Day message was given by Sr. Eva M. Melhorn. Although there was no response we certainly could feel the presence of the Lord in our service that morning. Oct. 25, Dr. George Paulus was with us and brought the message in our worship service.

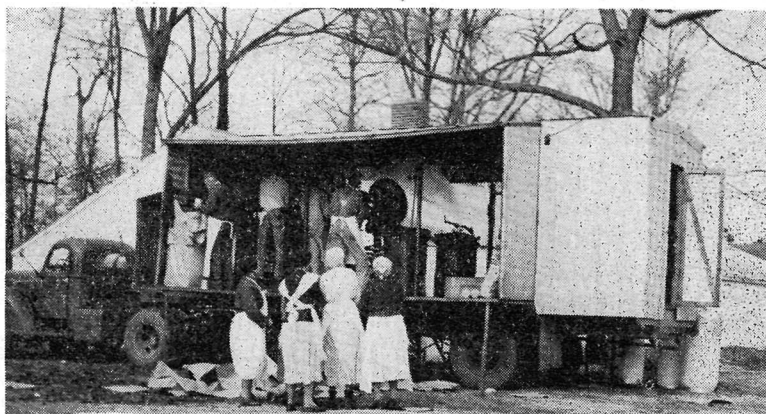
Sunday evening, Nov. 8 our hearts were warmed as we again commemorated the death and suffering of our Lord.

Nov. 22 to Dec. 6 was the time of our revival meeting. Rev. Samuel Lady of Dallas Center, Iowa was our evangelist. During his stay with us he brought us very heart-searching messages, especially on Holiness. We were happy to see many seek

the Lord in a public way. Almost everyone testified to having received new light and help from the Lord. There was a good response in our prayer groups which met before each service. There was a prayer group each for Brothers, Sisters and Young People. Even the children from 2 to 6 met

for Bible stories, songs and prayer during that half hour.

We feel that our meetings were a success and much good was done. We trust the Lord will water the seed sown and that we will yet see the results of the meetings. —Mrs. F.E.L.



The M.C.C. mobile canning unit. It contains a vat, can sealer and four pressure cookers. It is operated by two I-W boys.

## "In the Name of Christ"

Marjorie H. Haines

"For the people had a mind to work." We were not building a wall as Nehemiah was speaking of but, having a vision of the hungry children, and the worried, penniless parents, the people of Southern Ohio began a project to help feed some of the hungry of this earth. We had sewed for the needy through our sewing circles and contributed in various ways but never by a major food project in which all could participate.

After several weeks of careful planning the date was set—Monday and Tuesday before Thanksgiving. The meat was to be ready and processing would begin early on Monday morning. Accordingly the Dayton and Fairview congregations met on a previous day to kill and dress chickens. A total of 210 chickens and 7500 pounds of beef were donated to be canned.

On the appointed morning nearly 75 people gathered at Memorial Holiness Camp Ground to cut meat, de-bone chicken, grind meat, carry cans, wash and dry filled cans, stamp and paste on labels, fill cartons, and load the truck for shipment. For two days the crew worked. The chicken, having been previously dressed, was then cooked in huge pressure cookers, provided with the portable canning outfit supplied by M.C.C. Removing the bones from 210 chickens was quite a task, but not too great for these willing hands. The result was 252 cans of chicken ready for needy families.

The beef was cut into pieces small enough to go into a special grinder that reduced it to uniform pieces about the size of a quarter. After a pre-cooking process the cans were filled with the meat, sealed and pressure cooked for one and one-half hours. The cans were then washed, labeled and packed in cartons of twenty-four. The finished product was ready to be sent on its way.

At the final count we had canned 3,360 cans of beef, 252 cans of chicken and 468 cans of beef broth. Since M.C.C. does not use beef broth, it was canned and used for local relief.

You may be sure we all went home with tired physical bodies, but with a deep inner sense of having contributed to the relief of suffering humanity "In The Name of Christ."

## Cedar Springs Congregation, Mill Hall, Pa.

Great is the Lord, and greatly to be praised is our God, for His mercies and help in 1953.

In 1953, Bro. and Sr. Henry N. Miller were ordained to the work of the ministry. Bro. S. W. Heisey, Bro. Aaron Stern, and Bishop H. S. Miller officiated for the service. Bro. and Sr. Miller are located and are serving in the Good Will Chapel area. The Lord is blessing the work as people in the area are manifesting interest and attend the services quite regularly. We also appreciate Bro. Miller's assistance in church and radio work at Cedar Springs. Remember them in your prayers that their ministry may win many souls for Christ.

Bro. and Sr. Peter Willms stopped to spend a few days in our vicinity. We enjoyed Bro. Willms ministry on the Lord's Day.

Our Bible School was conducted from July 6 to 17. Children of Good Will and Cedar Springs were combined in the school under the leadership of Henry N. Miller, and a staff of twelve teachers in evening classes. Good interest was shown with 103 enrolled and an average attendance of 93. The offering of \$103 was sent to Bro. Donald Fisher for the work at Sunnyside Mission in Armstrong Co. Bro. Miller spelled out the words, "Sunnyside Mission" with dollar bills which aroused great interest.

In July our Tri-county Youth Conference was held at the Lamar Free Methodist Camp. Bishop E. J. Swalm and Rev. LeRoy Walters were speakers with us during the two-day period of fellowship.

Bishop Henry Ginder was evangelist for our fall revival one week. His messages were preceded with missionary talks and pictures of his trip to Japan and the World Congress. The opening of the new work in Japan was of special interest to us. The Gospel messages were Spirit directed and heart searching and testimonies revealed the Spirit working in our hearts, bringing victory through confession and obedience to God's will. Hands were raised for prayer in nearly every service, and some came to the altar for salvation and a deeper experience in grace. May God bless His Word and give the increase, helping us to live victoriously day by day.

Other visitors and speakers in our serv-



ices have been Bro. and Sr. Wilbur Benner of Mifflintown, Pa., Bros. Clarence Musser and Menno Brubaker of the Sunday School Board, and Bro. and Sr. Paul McBeth from Elizabethtown, Pa.

—M.B.L.

#### Sippo Valley Church, Ohio

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Psalm 86:19

Greetings from the Sippo congregation. We are mindful of the many blessings in the last year.

On September 20 David Hostetler, a Mennonite brother, was with us in the evening service. On September 27, Bishop Henry Heisey and wife were with us for the morning service. Bro. Heisey brought the morning message. On October 4 was our Rally Day. We almost doubled our Sunday school. Some of our own members were not able to attend that Sunday. We were glad to bring in those that do not attend Sunday school, and especially for one old man in the community who hardly ever goes to church.

On November 1, Sister Effie Rohrer was with us for the morning and evening services. We enjoyed her messages very much. On November 22, Bro. Romie Sider brought us the morning message. He was holding a revival meeting in the Christian Fellowship Mission at this time. The song leader brought the message at the mission so Bro. Sider kindly consented to bring us the message at Sippo.

November 26 was the day of our Thanksgiving service. Each one present gave a testimony of praise and thanksgiving for the many blessings, both material and spiritual, which we have received during the year.

In the evening we had our love feast. While there were only twenty of us commemorating the Lord's death, yet we had a wonderful service. There was time for an experience meeting. There is one young Methodist brother that always joins us at this time and it is wonderful how we can fellowship together. Bros. Heisey, Jacob Glick and Robert Wingerd were the speakers.

On November 29, Bro. Harold Scheidel was with us in the morning service. He not only leads singing but does some preaching. Bro. Richard Royer was with us on December 13 and brought a message in the evening service. His text was Isa. 14:26. We are glad for these young men who are preaching the Gospel.

We had the privilege of having Bro. H. H. Brubaker with us for the morning service on December 27. He spoke from Heb. 11:13 and 11:24-28.

—L.T.

#### Springfield, Ohio

We greet you with the words of the Psalmist, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord."

The following items are some of the highlights of the activities at Beulah Chapel during the last half of 1953.

The first week of July was the completion of the Daily Vacation Bible School. Also this month there was a baptismal service and reception of new members. Bishop E. J. Swalm was in our midst for one service.

In August we were sorry to have Amor and Mary Herr and children move away but we are certain they will be a blessing to the congregation in Pleasant Hill, Ohio. Most of our people were able to attend the Mem-

orial Holiness camp meeting near West Milton.

September 6 we had the privilege of having the Blancos, missionaries to Spain, speak to us in Spanish as well as English.

In October, with the annual Forward Contest we observed Rally Day, Family Sunday and Homecoming. The Gospel Mariners quartet proved to be a blessing to us. Sr. Effie Rohrer spoke to us October 4. Surely she has been one of God's faithful ambassadors to India.

October 31 and November 1 we held our annual Love Feast having for our speaker Bro. Harry Hock from Detroit, Michigan. He remained in our midst until November 22, bringing spirit-filled messages to us. We are glad to tell you a number knelt at an altar of prayer and were saved but we are still waiting for that heaven-sent revival.

December brought a conference on World Missions and a large offering for mission work was received. Our special speakers were Bro. and Sr. William Hoke, Bishop Henry Ginder, Sr. Beulah Arnold, and Mery Melba Quinones from Argentina, who is at present attending Asbury College. During this conference our own missionary candidates were introduced. December 27 was the dedication service for Sr. Evelyn Bohland who will probably be on her way to India by the time this reaches the press. The closing week of December featured a two-day Ministers' Seminar attended by approximately one hundred and fifty Brethren in Christ ministers. Dr. Harry Denman, a Methodist layman, proved to be a special blessing to these services.

—L.C.

## Book Review

### Understandeth Thou What Thou Readest?

And now comes "The Greatest Faith Ever Known." It is another book from the gifted writer who has already been widely accepted because of his previous works, "The Greatest Book Ever Written," and "The Greatest Story Ever Told." There is no question concerning the sincere devotion of Fulton Oursler to his faith. Nor is there any discount to be placed upon his ability to make the written page gleam with this sincerity and devotion. He writes an easily readable book and holds the readers attention to the end. It is an attempt to tell the story of the beginning of the Christian Church and has many fine things on its pages.

However, when he writes, "He (meaning Paul) knew Peter to be supreme. He knew the Holy Spirit would preserve Peter from error in teaching faith and morals. But he knew, too, that the Vicar of Christ was never guaranteed perfect in Action," one knows for certain that he is reading from a book that is propounding an historical distortion which Protestants do not accept. This type of thing is very evident throughout the book.

Before it closes Peter is seated in Rome as pope. There is a meeting between him and Paul. Their martyrdom occurs at the same time. Legends no conscientious historian will accept become facts as he writes.

One reviewer says of it: "So crass is this Roman Catholic bias and emphasis, that the reviewer is sorrowfully compelled to put 'The Greatest Faith Ever Known' far, far, down on the list of Bible books."

It is another of the popular books we must understand as we read else we will be finding ourselves thinking things which our Lord never intended that His children be thinking.

—C. R. H., Elizabethtown, Pa.

We have too many men of science and too few men of God. We have grasped the mystery of the atom and have neglected the Sermon on the Mount. We are stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

—General Omar Bradley.

The act of consecration is cancelled by one reservation.

No one has a right to be in any business for which he cannot pray.

## "Into the Storehouse"

(Continued from page six)

know we are an active church with home mission fields, and institutions for orphans and for the aged, beside our own local needs for expansion and evangelism. Now what I mean is this: when the leaders of the church, impelled by the great needs about us, under the leadership of the Holy Spirit plan these ways for all of us working together to help evangelize the darker corners of the earth, does it seem like faithfulness to our church vows if we do not assume any responsibility and think it no matter if we give the major part of our tithe to other societies?"

"The denomination is not a final authority on matters of conscience."

"Good! You won't drift into Roman Catholic domination. But what is a denomination? Is it not a fellowship of believers united for the purpose of doing God's work?"

"Yes, and to add some water for your wheel, I must say I was impressed recently with a statement to the effect that 'Loyalty to one's own denominational program is the surest proof of loyalty to God's universal program.' The statement may have its delimitations, but I promise I'll give the subject careful thought . . . What about giving to other societies, though? Would you think that should be stopped entirely?"

"Oh, no. There are certain areas of need which we as a church do not touch at all; and I know for myself that I sometimes feel moved—by the Spirit—I believe—to give to them. I don't say it is the solution for you; but for myself I feel that when Malachi 3:10 says, bring ye all your tithes into the storehouse, that, for me, means giving my first tenth into the treasuries of the Brethren in Christ Church. Offerings to other groups or individuals must come out of what remains. Setting aside a second tithe is one way of having money on hand

for needs in areas not developed by our own denomination."

"I see. That's interesting . . . You aren't going, are you?" Philip asked, as Martha started putting her papers together. "I thought you're not near finished with me. We haven't used all those papers yet. Why did you bring the Sunday School Quarterly along? Were you going to have Sunday school, besides missionary meeting?"

"Well, the Sunday school lesson this coming Sunday is on—"

"Stewardship," interrupted Philip, "I had ample time to recall that while you were lecturing me, and I was eyeing that quarterly."

"There's one comment bearing on our subject very pointedly—only I thought it a little harsh and hardly applicable, perhaps; and so I was going to skip it. But since you ask, let's look at it together. It's here, under the discussion of what is meant by the 'storehouse' in Mal. 3:10 (I'm glad you are a tither—what a great verse this is!): 'The storehouse is the place where the Lord . . . hath chosen to put his name for the believer. (See Deut. 12:5, 6, 11, 14, 21, 26; 14:23; 16:6, 11, 15.)' I looked them up and was surprised to notice the emphasis on the place where the Lord hath chosen to put His name. 'Having found the place (of worship) where God has chosen to put His name for me, the question of where to put my tithe is settled. It is more or less carnal to feel, through a rebellious and distrustful spirit, that we can more wisely invest consecrated funds than can those duly selected from the body of believers. Such an attitude robs the assembly of collective blessing, adds to the burden of those conscientious in the matter, fosters a spirit of self-will on the part of the non-cooperative member and often results in foolish waste. The command is plain and duty is clear. Obedience hereto is the way to the opened heaven and the poured-out blessing."

"A concise, thought-provoking statement!"

"Oh, by the way, Philip, have you read our tract 'The Challenge of the General Fund'? I've brought a copy for you. You know in our church we have not sought colorful and sensational ways to appeal for money, as have some missionary societies. We have rather desired to have steady consecrated work speak for itself. Oh, it's getting late. Well, you read it for yourself."

"Yes, I will, and thank you for your interest in this matter. Or, did you want a check?"

"Oh, go on, Philip! You know better. I have confidence in your sincerity and consecration. I only wanted you to think on this matter."

"May you always be as successful in your undertakings!"

"Thank you. Goodbye."

\*Still available from H. N. Hostetter, Washington Boro, Pa.

#### CANADIAN CONTRIBUTIONS TO FOREIGN MISSIONS

##### FOURTH QUARTER FINANCIAL

Balance on hand Oct. 1, 1953	\$ 1,902.08
Heise Hill Vacation Bible School support for A. M. Charan's son	60.00
Sherkston Congregation	20.01
Wainfleet Congregation	207.06
Howick Congregation	41.50
Mrs. Walter Waddell	40.00
Bro. and Sr. Orland Teal for Mission Home in Japan	100.00
Cheapside S. S. support for Native Evangelist, Africa	85.00
Bertie Congregation	94.10
Bertie W. M. P. C. for Japan	30.00
Markham S. S. Girls Bible Class for Orphan	25.00
Children's Meeting at Holiness Camp	156.35
Mrs. A. J. Sheffer	10.50
Sunbeam D. V. B. S. for Lewis Siders	25.00
Wainfleet D. V. B. S. for Lewis Siders	106.50
Cheapside Congregation	101.00
Mrs. Isobel Smythe	30.00
Wainfleet S. S. Christmas Gift for Arthur Pyes	28.78
A. D. M. Dicks	28.77
Lewis Siders	28.77
Mary Jane Shoalts	28.77
Bro. and Sr. Jesse Moore for Lewis Siders	5.00
Mrs. John Fisher	30.00
Bro. and Sr. J. R. Steckley for Allen Buckwalter	10.00
Bro. and Sr. Blake Weaver for Indian Orphan	65.00
Springvale S. S.	35.42
Nottawa Congregation	50.30
Collingwood Mission	11.09
Bro. and Sr. Jesse Cober for Orphan	25.00
In Memory of Wade Smith work among the Santals	300.00
for General fund	200.00
Toronto Mission	11.41
Markham Congregation	107.31
Springvale Congregation	20.75
Bertie Congregation	328.96
Wainfleet Grandmothers S. S. Class for Mary J. Shoalts	12.40
A Friend of Missions, Bertie Cong.	14.50
Bertie Congregation, Memorial Offering	150.76
Sr. Wm. Charlton	70.00
Rosebank Congregation	70.00
Wainfleet Congregation	70.00
Boyle Congregation	15.50
Bertie Congregation	165.54
Bertie Y. P. S.	72.00
Welland Mission	7.53
Sr. Dorothy Sherk for General Fund	15.25
for Arthur Pyes	15.00
Clearview Mission Band, Kindersley, Sask. for African Evangelist	12.50
for African Bible Woman	10.00
Tuition for Native Student	10.00
Christian Service League	10.00
Rev. and Mrs. E. M. Sider for Amos and Nellie Dick	5.00
for General Fund	15.25
U.S.A. Exchange Credit	3.22

Total Receipts as of Dec. 31, 1953 \$5,023.88

##### Expenditures

Cabled to Africa	\$2,292.77
" India	603.72
To C. J. Ulery for Japan	130.00
Velma Brillinger Tuition for S.M.W.	90.00
Srs. Verda Moyer and Anna Wolgemuth Itinerary	72.47
Cable Charges	7.00
Exchange on Cheques and Postage	5.08

Total Expenditures as of Dec. 31, 1953 \$3,201.04  
Balance on Hand Dec. 31, 1953 1,822.84  
G. C. Sheffer, Canadian Treasurer

#### Pews Needed

The Bethel mission at Sylvatus, Va. is urgently in need of Church pews. Our present improvised arrangement does not provide enough seating space to accommodate our Sunday school. Anyone knowing of available benches, please contact the pastor of the mission: John Schock, Sylvatus, Va. Thank you.

## BIRTHS

"Children are an heritage of the Lord."

**HEISE**—Alvin and Maxine Engle Heise, Cincinnati, Ohio are the parents of a daughter, Lois Anne, born Jan. 11, 1954; a sister for Glen.

**HOKE**—Mr. and Mrs. Sharon Hoke, Clayton, Ohio, welcome the arrival of a daughter, Deborah Lynn, Dec. 6, 1953.

**LESHER**—Bro. and Sr. J. Ira Leshner, Marion, Pa. are happy to announce the birth of a son, Jay Ivan, on Jan. 6, 1954. Bro. and Sr. Leshner are members of the Chambersburg congregation.

**MILLARD**—The home of Bro. and Sr. Bennie Millard has been made happy by the coming of a daughter, Bonnie Christine, Dec. 16, 1953. The Millards are members of the Houghton Center Church in Ontario.

**MITTS**—Dawn Marie is the name of the little miss making her home with Bro. and Sr. Stanley Mitts since Dec. 3, 1953. They are members of the Frogmore congregation in the Houghton Mission district.

**ROHRER**—Bro. and Sr. Earl Rohrer welcomed Glen Arthur into their home Nov. 28, 1953. The Rohrers attend the Houghton Center Church in Ontario.

## MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

**ALLISON-RICHARDSON**—On Dec. 9, 1953, at the home of Mr. and Mrs. Paul Jennings, Miss Maxine Richardson, daughter of Mr. and Mrs. Robert Richardson of Sylvatus, Va., became the bride of Mr. Bernard Allison, son of Mrs. Flora Allison, of Allisonia. The wedding was witnessed by friends and relatives and the ceremony was performed by Rev. John Schock.

**BURTON-BURTON**—On Jan. 2, 1954, Miss Lottie Jane Burton, daughter of Mr. and Mrs. H. T. Burton of Vester, Ky., was married to Mr. Raymond Earl Burton, son of Mrs. Beth Burton of Christine, Ky., at the Garlin mission parsonage by Eld. E. J. Rohrer. They will reside at Christine, Ky.

**HOOVER-MacCALMON**—On the afternoon of October 14, 1953 in a pretty wedding at the North Star Mission, Brethren in Christ church, Miss Wilma Maxine MacCalmon, daughter of Mr. and Mrs. Earl MacCalmon became the bride of Mr. John Milton Hoover, son of Mr. and Mrs. Morris Hoover of the Cheapside congregation, Ontario. The marriage was performed by Rev. Arthur W. Heise, the bride's pastor.

They are residing in Paddockwood.

## OBITUARIES

"Blessed are the dead which die in the Lord."

**ANDREWS**—A graveside service was held in cemetery adjoining Beulah Chapel for infant son of Jason and Margaret Andrews on Dec. 14, 1953. Bro. and Sr. Billo Corbin are the maternal grandparents. Eld. E. J. Rohrer officiated.

**BITNER**—Bessie Bitner, daughter of the late Craten and Elizabeth Bitner, was born March 13, 1885, and passed away December 20, 1953, aged 68 years, 9 months and 7 days. She was a member of the Brethren in Christ Church having united early in life. One brother, Charlie, and three sisters, Bertha, Pearl and Fern, predeceased her. She leaves to mourn one brother-in-law, Mr. Elra Zavitz, one sister-in-law, Mrs. Florence Bitner, two nieces, Mrs. Fred Fox and Mrs. John Fretz, three nephews, Merritt Zavitz, Harley and



Earl Bitner, besides many other relatives and friends.

Funeral services were conducted from Climenhaga and Son Funeral Home to the Bertie Church with the sermon from James 4:14.

**BRICKER**—Sr. Hannah Bricker, was born in Montgomery County, Pa., September 26, 1869 and departed this life in the Messiah Home, Harrisburg, Pa. January 11, 1954, aged 84 years, 3 months and 15 days.

She was married to Benjamin Bricker, who preceded her in death many years ago. She and her husband were converted and joined the Brethren in Christ Church. Sr. Bricker was a regular attendant at Sunday school and church services as long as she was able. She was a member of the Messiah Home family 16 years and 9 months. Being a tailoress she was a valuable helper in the sewing room. The survivors are nieces and nephews.

Funeral services were conducted by the Rev. Crist Frank of Landisville and Rev. Irvin O. Musser of Harrisburg, Pa. Interment took place in the Cemetery at Silver Springs, Lancaster County, Pa. Jan. 15, 1954.

**GRABILL**—Francis N. Grabill son of Mr. and Mrs. Noah Grabill was born in Elkhart County, Indiana, January 19, 1884, and departed this life January 10, 1954.

He married the former Elma A. Mishler on March 8, 1908 who survives.

He was saved at an early age and united with the Mennonite church. Some time after marriage he transferred his membership to the Union Grove Brethren in Christ Church of which fellowship he was a faithful member. His earnest, sincere, testimony for Christ was always an inspiration.

Due to an injury in youth he was a life-long sufferer often being unable to work as he desired. He was bedfast for eight weeks previous to his death. His genial, witty disposition made him a loved husband, father, and friend.

Surviving in addition to the wife are the following sons and daughters: Mrs. Daniel (Delight) Gall, of New Paris; Gladwin Grabill of South Bend; Mrs. James (Gladys) Adair of Portland, Oregon; Mrs. Grace Mast of Goshen; Lester Grabill of Omaha, Nebraska; and Mrs. Harold (Lois) Trautman and Mrs. Alice Baer, both of Los Angeles, California. Seven grandchildren, four half-brothers and three half-

sisters survive. Funeral services were conducted at the New Paris Church of the Brethren, New Paris, Indiana in charge of Bishop Carl G. Stump, Rev. Paul Book and Rev. Jesse Hoover. Interment in the New Paris Cemetery.

**LEHMAN**—Elizabeth Ann Rode Lehman was born in York Co., Pa. on Jan. 2, 1873. She departed this life on Dec. 20, 1953 at the home of her son and daughter-in-law, Mr. and Mrs. Ira Lehman, York, Pa. She was aged 80 years, 11 months and 17 days. She was a daughter of Abraham and Christiana Schrahl Rode.

On Dec. 20, 1891 she was married to Bro. Harry Lehman of York. He preceded her in death in 1946. She is survived by two sons, Rev. John R. Lehman and Ira R. Lehman both of York. She was a faithful member of the Locust Grove congregation. During the last five to seven years of her life she was confined to her home most of the time because of illness.

The funeral services were held at the Locust Grove Brethren in Christ Church with interment in the adjoining cemetery. Bishop Ben. Thuma and Rev. Leroy Yoder were in charge of the services. The text of Brother Thuma's message was found in II Tim. 4:6-8.

**SENSEMAN**—Robert Joel Senseman was born Oct. 12, 1878 and passed to his eternal reward Nov. 6, 1953 in the Orange Memorial Hospital, Orlando, Fla. Death was due to a cerebral hemorrhage. He was 75 yrs. and 25 days old. He was the son of the late Henry Senseman and Mary Rider Senseman of Mechanicsburg, Pa.

He was united in marriage to Mary A. Miller May 4, 1899 and to this union were born six children: John H. of Elizabeth, N. J.; Mrs. Esther Baker of Carlisle, Pa.; Vance R. of Hyattsville, Md.; Robert, Jr., Frances and Paul preceded him in going home. Also there are left to mourn three grandchildren and two sisters: Mrs. Lloyd Walker of New Cumberland, Pa. and Mrs. Alma Ashbury of Mechanicsburg, Pa. and also 2 great-grandchildren.

Bro. and Sr. Senseman spent over fifty-four years together in their married life. He with his companion spent his last five years in Orlando, Fla. We are sure their loss is his gain. It is just a little over 25 years since he was wonderfully saved and united with the Brethren in Christ Church where he served faithfully.

Services were held at the Carey Hand Funeral Home, Orlando, Fla., Nov. 7 conducted by his pastor, Rev. Harold Wolgemuth.

Further services were held in Mechanicsburg, Pa. at the Brethren in Christ Church on Nov. 10 Bishop Wenger being in charge, assisted by Rev. R. E. Simmons. Text Psal. 116:15. Interment was in the Chestnut Hill Cemetery.

This detail was submitted later concerning the death of Mrs. D. E. Rohrer—retired missionary from India.

Funeral services were held in the Brethren in Christ Church, Pasadena, Wednesday, Dec. 2, 11:00 A. M. with Bishop Jesse F. Lady officiating. Bishop Henry Hostetter, Rev. John Raser and Rev. Dan Judy assisting. Interment in the Mountain View Cemetery, Pasadena, Calif.

## Items from the News

### Moody Plans For 1954 Founder's Week

CHICAGO (E/P) Some 50,000 are expected to attend the 48th annual Founder's Week-Conference of Moody Bible Institute, 820 N. LaSalle Street, Chicago, to be held February 1-7. The conference marks the 117th anniversary of the birth of the Institute's founder, Dwight L. Moody. More than 20 outstanding speakers will be heard during the week, when evening meetings will be held in Moody Memorial Church, Clark Street at North Avenue. During the day meetings will be held in Torrey-Gray Auditorium of Moody Bible Institute.

Christian education leaders, preachers, missionaries, laymen and students from all over this continent as well as from overseas, will hear such well-known speakers as Dr. William Ward Ayer, author, evangelist and radio preacher from New York City; Rev. Allan Redpath, formerly of London, England, now pastor of the Moody Church

## Missions in America

### Missions and Mission Pastorates

**Buffalo Mission:** 25 Hawley St. Buffalo 13, N. Y., Telephone GRant 7706; David Wenger, Emma Wenger, Edith Davidson, Janet Musser

**Chicago Mission:** 6039 Halsted St. Chicago 21, Illinois, Telephone—Wentworth 6-7122; Carl Carlson, Avas Carlson, Alice Albright, Sara Brubaker, Grace Sider

**Detroit (God's Love Mission),** 1524 Third St. Detroit 26, Michigan; Residence: 3986 Humboldt, Detroit 8, Mich. Telephone—Tyler 5-1470; Harry Hock, superintendent; Catherine Hock, Erma Hoke, Virginia Engle

**Harrisburg (Messiah Lighthouse Mission),** 1175 Bailey St., Harrisburg, Pa.; Telephone—Harrisburg 2-6488; Joel Carlson, Faith Carlson, Elizabeth Kanode, Beulah Lyons, Grace Robb

**Massillon (Christian Fellowship Mission),** 118 South Avenue S. E. Massillon, Ohio; Telephone—2-3304; Eli Hostetler, Sr., pastor, Lydia Hostetler, Eli Hostetler, Jr., assistant pastor, Leona Hostetler

**Philadelphia,** 3423 N. Second St., Philadelphia 40, Pa. Telephone—NE 4-6431; William Rosenberry, pastor, Anna Rosenberry, Anita Brechbill, Ida Lue Hane

**San Francisco (Life Line Gospel Mission)** 224 Sixth St. San Francisco 3, Residence: 311 Scott St., San Francisco 17, California; Telephone UNDERhill 1-4820; Harry Buckwalter, pastor, Katie Buckwalter, Edith Yoder

**Toronto,** 150 Gamble Avenue, Toronto 6, Ontario, Canada, Residence: 79 Woodycrest Avenue, Toronto, Ontario, Canada; Ronald Lofthouse, pastor; Myrtle Steckley, Ruth Steckley

**\*Albuquerque, New Mexico:** Paul Wingerd, pastor, 3014 Sierra Drive, N.E. Albuquerque, New Mexico; Telephone—5-6467

**\*Allisonia (Farris Mines), Virginia:** Rupert Turman, pastor

**\*Altoona, Pennsylvania:** Gerald Wingert, pastor, 3620 Fifth Avenue, Altoona, Penna.

**\*Blandburg, Pennsylvania:** Andrew McNiven and wife, Leora Kanode

**Bloomfield, New Mexico:** (Brethren in Christ Navajo Mission) c/o Blanco Trading Post: J. Wilmer Heisey, Superintendent, Velma Heisey, Carl Eberly, Clara Eberly, Ruth Zercher, Ida Rosenberger, Avery Kanode, Beulah Kanode, Rosa Eyster

**\*Clear Creek and Rays Cove:** Ross Morningstar, pastor, Everett, Pa. R. D. 3.

**\*Collingwood, Ontario, Canada:** Isaac Schmucker, pastor

**\*Grants Pass, Oregon:** Glenn Diller, pastor, 1300 Highway 199 c/o Redwood Country Church, Grants Pass, Oregon

**\*Holidaysburg (Canoe Creek and Ganister), Pennsylvania:** Telephone—Holidaysburg—50203; John Bicksler, pastor

**\*Hunlock Creek, Pennsylvania:** Thomas Bouch, pastor

**\*Iron Springs, Pennsylvania:** Leonard Falk, pastor, Iron Springs, Pa. Telephone—Fairfield 53 R 13

### Kentucky:

**Ella Station:** Elam Dohner, superintendent, Ella, Kentucky, Helen Dohner, Esther Ebersole

**\*Garlin Station:** Emanuel Rohrer, pastor, Garlin, Kentucky

**\*Knifley Station:** Paul and Ruth Wolgemuth, Elizabeth Hess

**\*Liberty Valley, Saville, Pennsylvania:** J. Roy Asper, pastor, Mechanicsburg, Pa. Telephone—Harrisburg—7-1231

**\*Llewellyn, Pennsylvania:** Cyrus Landis, pastor, Llewellyn, Pa. Telephone—Minersville—3447

**Meath Park Station, Saskatchewan, Canada**  
**North Star Mission:** Arthur Heise, pastor  
Verna Heise

**Paddockwood, Saskatchewan, Canada**  
Florence Faus, Anne Wyld

**\*New Castle, Pennsylvania:** Harry Fink, pastor, 217½ N. Market St. New Wilmington, Pa.

**\*Orlando, Florida:** Harold Wolgemuth, pastor, 1712 Cook St. Orlando, Fla., Telephone—Orlando 20789

**\*Red Star, Leedey, Oklahoma:** William Lewis, pastor, Leedey, Okla.

### Saskatchewan, Canada

**\*Delisle:** Robert Sider, pastor, Delisle, Saskatchewan, Canada

**\*Kindersley:** John Garman, pastor, Kindersley, Saskatchewan, Canada

**Saxton, Pennsylvania:** Andrew Slagenweit, pastor, Martinsburg, Pa. Telephone—Martinsburg 905 R 11, Ruby Clapper, Lois Davidson, Saxton, Pa. Telephone—Saxton 461

**\*Shanesville, Ohio:** Eli Christner, pastor, Shanesville, Ohio

**\*Sherman's Valley and Riddlesburg:** Marlin Ressler, pastor, Riddlesburg, Pa.

**\*Stowe, Pennsylvania:** Cletus Naylor, pastor, 527 Glasgow St. Stowe, Pa. Telephone—Pottstown—1211J

**Sylvatus (Bethel Mission), Virginia:** John Schock, Ruth Schock, Telephone, Sylvatus 482.

**\*Three Springs, Pennsylvania:** Robert Walker, pastor, Three Springs, Pa.

**Tillsonburg (Houghton Mission) Ontario, Canada:** Telephone: Glenmeyer 22-14 Alonza Vannatter, superintendent, Ruth Keller, Marjorie Pollard

**Frogmore:** Alonza Vannatter, pastor

**Houghton Center:** Basil Long, pastor, Langton, Ontario, Canada

**\*Uniontown, Ohio:** Lloyd Hostetler, pastor

**\*Welland, Ontario, Canada:** Joseph Vander-Veer, pastor, 36 Elizabeth St. Welland, Ontario, Canada. Telephone—3192

**\*Mission Pastorates**



in Chicago; Rev. Harold Voelkel missionary from Korea and United Nations chaplain who worked among North Korean Communist prisoners. Still others to be heard will be Rev. John Edmund Haggai, young pastor of the Woodland Park Baptist Church of Chattanooga; Dr. V. Raymond Edman, president of Wheaton (Ill.) College; Dr. Jack Shuler, well-known evangelist; Mrs. Ruth Stull, former missionary to Peru and author; Richard Woike, New York businessman, and others.

Special music for the sessions will be provided by the Moody orchestra, Chorale and Oratorio chorus, under the direction of Donald Hustad, head of the Institute's sacred music department. More than 3,000 alumni are expected to attend the homecoming celebrations on Tuesday, February 2, slated as Alumni Day. Thursday, February 4, will be Missionary Day, and on Sunday February 7, a hymnspiration program will be held in the afternoon.

#### Progress In Bible Colleges Shown

CHICAGO (E/P) More than 100 religious educators meeting in the Moody Bible Institute here learned that a survey of 11 of the nation's Bible colleges indicates an increase in faculty preparation and in size of libraries. Dean T. B. Crum of Providence, R. I., secretary of the Accrediting Association of Bible Institutes and Bible Colleges, made this report at the association's seventh annual convention. The survey is being made, Dean Crum said, to re-evaluate the 20 Bible colleges first accredited by the association in 1948. The remaining nine colleges will be surveyed during the current academic year.

Other association officers are Dr. S. A. Witmer of Fort Wayne, Ind., president; and Dr. William Culbertson of Chicago and the Rev. Ralph M. Riggs of Springfield, Mo., vice-presidents. The association establishes acceptable standards in the field of Bible-centered education and is recognized by the United States Office of Education. Key-note address to the delegates was given by Dr. John Dale Russell, chancellor and executive secretary of the New Mexico Board of Educational Finance.

The liquor traffic in the United States spends \$200 million a year to advertise \$9 billion worth of a product which produces, according to health authorities, the number four health problem in the United States. Only heart, cancer, and vascular diseases take a greater toll. And, the effectiveness of such advertising may be seen in the latest estimate of 65 million drinkers, grouped as follows: Occasional drinkers, 48 million; moderate, but habitual drinkers, 10 million; heavy drinkers, 3 million; addictive drinkers, 3 million; and chronic alcoholics, one million. Even more tragic, is the appalling thought that three additional million of the 48 million "occasional drinkers" may become addicted drinkers or chronic alcoholics. Authoritative sources have stated that "at least one-in-sixteen who start drinking will become an addicted drinker or a chronic alcoholic."

According to official U. N. figures, the Korean war on both sides took a toll of more than three million lives. Battle casualties and lives lost by the Republic of Korea were 1,312,000; by the United States 144,173 and by the Communists approximately 1,420,000. The United States still has 7,955 listed missing, which, the defense department said, "must eventually be presumed dead." The statement drew protests from many families who have not yet given up hope of seeing their sons return home alive.

#### Annual M. C. C. Meeting Studies "New Frontiers"

The annual meeting of the members of the Mennonite Central Committee was held in Chicago Jan. 1 and 2 to review activities of the past year and to plan the 1954 program.

The meeting included reports and planning on the work of M.C.C. in relief, Mennonite aid, peace, I-W services, voluntary service and mental health. Members of the peace and Mennonite aid sections and the Flying Mission associates met before the annual meeting began Friday afternoon.

The Friday evening session of the annual meeting was devoted to presentations of "New Frontiers" into which the Mennonite and Brethren in Christ churches of North America are co-operatively entering.

The mental health frontier was presented by Myron Ebersole, administrator of Prairie View Hospital, the third M. C. C. mental hospital nearing completion at Newton, Kan. He pointed out that "we sort of stumbled in the mental health field as a result of Civilian Public Service." But he went on to say that "even though we were not trained to enter this field, yet because we possessed the touchstone of love, we were qualified to enter this ministry."

A second frontier, Voluntary Service in Canada, was presented by Harvey Toews, director of that program. Canadian Voluntary Service has not had the C.P.S. and I-W background that V.S. has had in the United States, he said. He pointed out, however, that there is great interest in Voluntary Service in Canada. Two year-round projects in mental hospitals in Ontario are in operation and plans are to begin a community service project in western Canada in an unchurched area which we hope will be the beginning of a mission field, he reported. Two young Canadian men are entering PAX and a third is expected to enter soon.

Another frontier is the work of the Flying Mission associates—private North American Mennonite businessmen interested in developing industry in Paraguay. In the absence of Ed J. Peters of Wasco, Calif., one of the associates, Orie O. Miller commented on their interests. At their Dec. 31 meeting the Flying Mission associates discussed the initiation of dairy improvement and a leather-tanning project in Paraguay.

Elmer Ediger of the General Conference Mennonite Board of Christian Service, Newton, Kan., in presenting the I-W services frontier contrasted the C.P.S. and I-W programs. "In C.P.S. there was a corporate witness and now in I-W, it's the individual witness that counts. The community control and group pressures of C.P.S. are absent in I-W." He urged that educational efforts in behalf of I-W men be made much more effective. Our churches must produce fellows who will live on their own and our churches must make themselves responsible for pastoral services to our I-W brethren, he said.

The fifth frontier—the Basel, Switzerland and Montevideo, Uruguay Bible schools—was presented by Harold S. Bender of the Goshen College Biblical Seminary. "A good Bible school," he said, "gives a whole reorganization to the Church with emphasis on evangelism, church history, relief, and

missions." Brother Bender suggested that a Spanish Bible school in lower South America may be the means of fulfilling the Great Commission in the Spanish-speaking world. "Who knows why God has led 16,000 Mennonites to South America?" he asked.

The section meetings preceding the annual M.C.C. meeting reviewed the past year's activities. The peace section agreed to assist and work with M.C.C. constituent groups in a census of draft-age men. In view of the strong sentiment expressed by Mennonite and Brethren in Christ representatives at the 1953 Detroit conference that another study conference be held by M.C.C. churches, it was agreed that the peace section executive committee be authorized to plan an all Mennonite and Brethren in Christ study conference.

The aid section requested its executive committee and the M.C.C. executive committee to restudy the aid section organization and objectives. It encouraged continued service in Mexico in spite of great difficulties in this program.

The Mennonite Central Committee now consists of 23 members and 2 associate members who represent the various Mennonite and Brethren in Christ groups. Together they annually review the activities of the past year and plan activities for the coming year.

The members of the executive committee who were re-elected at the annual meeting and the groups they represent: C. N. Hostetter Jr. of Grantham, Penn., chairman, Brethren in Christ; H. A. Fast of North Newton, Kan., vice-chairman, General Conference Mennonites; Orie O. Miller of Akron, Penn., executive secretary, member at large; H. S. Bender of Goshen, Ind., assistant secretary, (Old) Mennonite Church; P. C. Hiebert of Hillsboro, Kan., retired chairman and now a life member; C. F. Klassen of Abbotsford, B. C., member at large; William T. Snyder of Akron, Penn., assistant executive-secretary, member at large; and J. J. Thiessen of Saskatoon, Sask., Canadian Mennonite Board of Colonization.

Committee members: Oscar Burkholder of Breslau, Ontario, Non-Resistant Relief Organization; George L. Classen of Yale, S. D., Krimmer Mennonite Brethren; William M. Enns of Winkler, Man., Canadian Mennonite Relief Committee; Henry F. Garber of Mt. Joy, Penn., Lancaster Conference Mennonites; Kenneth Geiger of Elkhart, Ind., United Missionary Church; Andrew Gingrich of Mannsville, N. Y., Conservative Amish Mennonites; B. B. Janz of Coaldale, Alta., Mennonite Central Relief Committee.

Robert Kreider of Bluffton, Ohio, General Conference Mennonites; M. A. Kroeker of Marion, S. D., Mennonite Brethren; J. B. Martin of Waterloo, Ont., Conference of Historic Peace Churches (Mennonite); Boyd Nelson of Elkhart, Ind., (Old) Mennonites; Sam J. Schmidt of Marion, S. D., Evangelical Mennonite Brethren; F. H. Wenger of Moundridge, Kan., Church of God in Christ Mennonite; Abe Yoder of Hartsville, Ohio, Old Order Amish; and Merlo M. Zimmerman of Flanagan, Ill., Evangelical Mennonites.

The associate members: Jared F. Gerig of Ft. Wayne, Ind., Missionary Church Association, and George J. Rempel of Meade, Kan., Emmanuel Mennonite Church.